

M1173, Berkeley (Chamberlain)

Tuesday, April 18, 1967

Must Remain in  
Transcription Room

Mr. Nyland: Well, I think New York is still in the majority, huh? How many are we tonight? Who is taking attendance? And who is taking resume? Are you using 5" by 8" size? I have always trouble with you. You know I sometimes get large sheets. Maybe because you, you don't prepare for it. Thank you, because I file them away. If I get large sheets I have to copy them.

There is one thing I would like to mention. We've had now, since Santa Fe, one meeting here Thursday, then Portland, then two meetings in Seattle, then again one here. It's really not necessary to have a meeting tonight, because I think that what we have talked about, the materials, the different ways, logically developing certain thoughts, also this question of what is really work, which was necessary for the Portland group. All of that is there on tape. Of course I admit there is a difference between a tape and listening to it and having a group meeting. But unless we can introduce now something new, it would be very repetitious and it would not be right, because I think that if we could avoid talking about the same thing all the time, even if we say it in a few different words and perhaps may, sometimes maybe it sounds new, I still think and I probably will say this all the time, that you are not using the tapes at all. I think sporadically, On these particular tapes of course I don't blame you because they have not been available, but I really would advise you that if you are honestly interested in work, that you take one tape after the other. - it's a series - there is building up a certain sequence in it. And if you really want to listen, take the time off - of an hour or an hour and a half - sit by ~~ky~~ yourself and listen simply to what is being said.

It's not that I am so proud of it, don't think that. But I think that the conditions made it in such a way that it was necessary to make a special kind of an effort - particularly one in Seattle at the Granada Loft which ~~was~~ again was followed, for those who were there, in Seattle at the time, who came from Berkeley, or who came from here. You will see that those two tapes belong together and it is mostly now for those who did not go, those who are - been here, that I mention that there's something that is material that you could use, you could really listen to, and that perhaps it could evoke in you some kind of a definite effort to want to work. Let me say a few words about the rest of the time that I hope to be here. Next week will be similar to this week. Peter, we may have music? Friday?

Peter Heim : Well, there is a piano available.

Mr. Nyland: ?

Peter: There is a piano available.

Mr. Nyland: Then could we get it there by Friday?

Peter: I think so.

Mr. Nyland: Yes. Marvelous (unclear) Then in all probability there will be music on Friday. Saturday is free. Sunday, physical work. Next week - same as this, with the exception that the Group II meeting will be held in Palo Alto on Wednesday. As far as movements are concerned we'll decide each time when we have a movement group for the next one and as you know, tomorrow, Wednesday, will be another movement group. I am sorry that there were many applicants and that a lot of you probably could not even get proper attention. Maybe it changes, maybe we'll have to do it that way, maybe it cannot be helped. After next week there will be a week in which I hope to go to Big Sur. Tentatively, the plans are for Wednesday, I believe it's the third of May. And it would

would be at 2:00 in the afternoon. I'm not quite sure that will actually be so. I still have to talk to them. There may be a reason to put it in the afternoon. It's convenient for us who have to come back . But if it's in the evening maybe it can draw more people. I do not know about that and in any event the day is set. That will cut up that week a little bit, particularly perhaps because of meetings, although that Wednesday is free, except perhaps for movements, because on the Tuesday of that particular week, we will meet here again. The following week I will probably go to Seattle. Most likely the whole week, leaving perhaps on Sunday morning, perhaps Monday. I am not decided as yet if I should go by car or fly. It depends a little bit on the time that would be left, also the time for Portland, where I promised to come back. But in any event, that week will be devoted away from here. After that there will be two more weeks when I will stay here in San Francisco, and we can arrange it then any way you wish, any kind of an open meeting you would like to have, any kind of an arrangement of activities, any thing that you happen to think of that may be useful - it is open for discussion - except that the mornings I would like to keep to myself because that's the time I would like to write. I will need help as far as the beginning of Firefly is concerned because I have decided to publish the first hundred pages in a mimeographed form. I would like someone to make a stencil for that, and also, is possible that we can run it off.

I have been promising Firefly already for several months, if not a year and finally something has to be done. And even if that mimeographed form is not final, it's only to see how it looks, if it is right, what else it might have to improve - size of the paper, size of what

could be put on the paper and so forth. We'll have to have a little bit more information of that kind when we actually start printing. I think by printing I mean multilith or perhaps some other form. It all depends. ~~Ixxx~~ I think your printing press at 222 is not really adaptable to that and I won't count on it. I believe we may have to do it in New York in accordance with what we have planned, but I won't know until I get back. That would take us until the end of April of May and the last 2 or 3 days in May, I think I'll go back to New York. Now ~~kk~~ how that fits in with the different plans of the different people who have to go to New York, I don't know, and it will become apparant for everybody whoever has ideas that they want to go back for a certain reason, that they should go. The value of the trip, I think we know, by this time , it is staying here if you can utilize your time, it's entirely up to you and I've said some things about that before, so you know my particular attitude. So here we are now. We can now concentrate on questions. Who has questions to ask? About work? About ~~Tasks~~? About difficulties? Clarity that you might need - arguments, things that you are not entirely clear up - clear about because someone ~~xxxxxx~~ else has a different viewpoint - what is it that we want to use, now? How will we use the time?

Alex Mead: I often think that if I were able to pray at particular times, when I'm feeling very lost, that~~k~~ it might help, but sometimes I just can't do it. I don't - It doesn't seem right to my mind to pray to God. It might seem right to my mind but I wouldn't know - I just wouldn't know how to do it.

Mr. Nyland: Well, Alex, it brings up the question of prayer. Now whatever the concept is for oneself of what is God. It is the assumption, of course, that if you want to pray, that you put yourself in a certain

state, which is helpful in order to have a relationship with that what you consider higher than you are. If the concept of God is quite clear in one, that is that one knows that God exists, or that whatever we understand by God - like Gurdjieff would call His Endlessness, that that what is that kind of a being of a certain kind - High nature - probably the highest we could conceive of - Of something that pervades everything that Exists - something that is omnipresent - something that also knows - allknowing - also knowing me - and something that is all-powerful - that really governs - that is omniscient. Something that is for me - infinity - and the realization of infinity as that what exists regardless of any kind of a finiteness and regardless of any kind of a form. So if I have such a concept that that I now call God for me and that in order to bring it down to Earth, that I can worship, or perhaps talk to it, or even expect and hope that ~~the~~ he would listen, So that such and such a creature or being has ears to listen to me or at least has the means of understanding whatever I wish to communicate. You see it depends a little bit on the clarity that I have regarding such a being for me and what the meaning is for me. I think I have to start with that. If that is clear and if I consider that there is a possibility that a being of that kind of a nature, Great Nature without any doubt, of infinity, and limitless and endless and free, and that I now wish to communicate with that in some form of a prayer on the part of myself that then of course I have to restrict that whatever receives it (unclear) to a certain way that it becomes communicable to me and also that I have hope I will be listened to. That is

That is one attitude. The other attitude is on this side. Who am I to pray? And what is it that I want to pray for? And is it the state in which I want to be - in order for myself to some at rest or more in balance - or to receive because in this kind of a communication some information for me which then can become a guide for me, a guid~~ance~~-line, or some kind of a substance which is put in me and which makes me realize that certain things are this or that way, without any argument in order to offset that what is unclear to me at the present time. Now this particular, necessity, on the part of myself, how can I, daring even to ask for something when I myself am what I am. And the realization of what I am any time will make it necessary to consider and reconsider. Am I really entitled to it. and if I have been brought up in a religious sense particularly that form of Christianity which believes in Jesus Christ that even if I say I as a human being am the worst sinner in the world and that all my sins prevent me from seeing God, and will even prevent me from using his name, then if for that reason, I say Orthodox Christianity requires it of me, that I have to say certain words in the form of Jesus Christ and that I have to have a prayer in Christ's name, and that with that I then open the door to God because I profess that I could not reach Him direct - I have to have some form of a mediator. You see this question now, am I entitled in the state in which I am, to consider the possibility of contacting something of such a high nature, Usually, if I am honest, I would say, "No, I am not worthy." If I don't want to go through a mediator for me then it's - very little is left and the creation of that what I believe is on a higher plane than I am, which for the time being I will call God, and I will endow it with certain

powers in accordance with what I think or feel are the highest forms of thoughts or feelings on my own part. And that realizing what I am, that nevertheless my intentions, sincerity and honesty is sufficient to have the attention from someone ~~whom~~ I believe could help me. I think the final result is that I come to a conclusion that what is really required is an attitude on my ~~part~~ own part wishing to find cert. in things which I now believe could come from the outside and then, received by me, could help me in such a way that it would give me more insight in myself or more equilibrium for the activities in the world in which I have to live. I think that the same would be accomplished regardless of what I now consider outside of me as a creature existing that that what is really ~~written~~ within myself ~~and that is the highest value within myself~~ of the highest value within myself, and that ultimately that what I consider of myself, that kind of a value which gives me life, that if I make life my God, within myself, then my attitude towards that what is possible for me to make contact with, could take place even without saying anything about anything outside of me. And the (unclear) I think that the final prayer for man is that without knowing what exists and without even having to put infinity into a finite form that his prayer should be directed towards his magnetic center. I believe that the Gurdjieffian terms of that what is life and that what I in the first place wish to protect, in the second place that I would like to maintain in as good a condition as possible and for which I have a responsibility, that also my prayer should be directed towards the possibility of further development, or in a sense, to the accomplishment within myself of a freedom which

will allow that what is the highest of me to function in the proper way. If I put it that way, I will leave it to the condition in which I am and whatever I now consider sin or ignorance or perhaps laziness or perhaps an inability to be able to do, I now link it up with that what is life and magnetic center in me, that that what I am prevents this life to come to its fullest growth. And if my prayer should be directed in trying to find ways and means by which this kind of a ---- is not going to be obstructing that what actually wishes to continue to live and wishes to be free. I think this form of prayer is quite correct. It does not ~~xxxx~~ leave God out, because if I understand magnetic center I know it is God-like, because life is God. That what I consider living on Earth, or living anywhere in the Universe, is of course the totality of all life existing, which for me has an infinity, a quality of infinity, a quality of endlessness, also a quality of all-knowing and in that sense I make that what I am, you might say that what is in me, perhaps as God in me, much more clear to me by allowing that what is God within which, you might say, lives in the heavens within myself, to allow it to come out, and then in some way or other, you might say, suitable to the conscience of that kind of a creature, of a different level of being, to tell me in certain ways what I should do. In order for such a prayer to be heard, I have to have all my three centers united. I have to be quite sure that there is no ulterior motivation. I must be certain that that what is functioning in me as three centers are as clear and as pure as I can make them. I should not allow any extraneous thoughts or feelings to enter. I should for that reason be completely quiet if I possibly can. If I possibly could do, could make it, I would relax. I would also



try to empty all the things that are now thoughts and feelings of the different organs of myself so that they, by themselves, could be pure enough to function in a sense that then I, for some reason or other wish to unite them, and make out of myself the tri@unity becoming an entity that then on that basis this what is magnetic center could actually recognize me. Many times I say it is a matter of preparation. If I wish God to come to me, who am I to wish it. But when I wish fervently and in all sincerity that then it is a requirement that I am receptive and that I prepare everything of myself in such a way, the ~~subliminal~~ way I only know, and perhaps the way I know best, or that what is the best in me that happens to know - How can I create room for such a - a creature. That what I admire, worship and of course on whose wish I depend for the rest of my life. I think this form of prayer ---(unclear).

Let me add, because prayer in that sense - it belongs to everybody. And it belongs to everything that has been put in one in the form of any kind of religion. Because a religion - the way we have been brought up- and it doesn't matter where - not anywhere else in the rest of the world has it any particular reason to exclude any form of religion. As long as that which is needed for such a religion, a religion, is the admission that there is a higher form of being than what we are on Earth. As long as that is there it may be a spirit, it may be that I live among the aborigines and perhaps I am a ~~pan~~ pantheist and that I believe that nature has a force which I don't understand and which I have to submit (to). Or that it takes the form of any kind of a doctrine in accordance with the four main religions with which we are

familiar. Or that even that I have been brought up more or less dogmatically in having to live in accordance with certain forms of proscribed duties or a certain form of behavior which made it necessary for me to devote part of my life because my father or mother taught me or I was expected to live within that kind of a framework of the church. Or the admission that there is a priest to whom I have to confess. Or that what is perhaps sinful in me it may be cleansed with the idea that Christ lived and died for me and that perhaps in such a way the understanding of what is required by Christ as (son - ?) quite a different thing from Jesus as personality - that the idea of Christ is really that it - that what delivers me from evil. That what ~~delivers~~ delivers me from the bondage which I recognize I am living under. And that work if it could give me freedom would be an exemplification for myself (of) the Christ ideal. But that whichever Religion I have been brought up on that I first try to realise that what is important for me, as a human being, and that I after all try to look for the possibility of remaining within myself in a certain form of equilibrium so that when I am in that kind of a balance that then the different events of life as I know it will not affect me too much because there are certain things that take place in me which are permanent and which can counter-act any kind of an influence from the outside. But it is exactly on that kind of a basis having found this particular way of living for me and praying to it or for it or with it or because of it that then with this knowing what is for me the most important part of my life, that is the possible development of myself, and ultimately becoming free, that then any kind

of a religion will fit into it. You see the limitations of man, of course, are dependent on the way he has been brought up and the kind of words he would use. In exactly the same way any kind of a religion has in it that essential quality and also a great deal of extraneous forms which have been used. So if I try to find out what I am, essentially and I try to do away ~~with~~ or at least I try to understand the forms which it has taken and my own way of philosophizing or thinking or talking about it that then having come finally to that essential quality of myself which I call life, that's exactly the same that I have to find any kind of a religion what is really the essence of it. And then the admission that there is perhaps an all loving father or at least someone who is governing the universe or whatever is the meaning that I understand and happen to be, even if I claim to be atheist, that there is something in me that corresponds to that what was atrophied within that kind of a religion with which I have been brought up. And that that way it fits because then I find my place. I find my place in ~~my~~ my life. I find my place in whatever surrounding my life has lived. And I find my place regarding anyone who has the same kind of attitude of wishing to grow towards - sometimes, we may say, towards God, sometimes towards their own ideal.. But in any event in the freedom of wishing to grow away from that what we call existence on Earth. Now. What others? Yes.

Arlene Weselyk: Mr. Nyland, after a group activity, I find that I have a wish inside me which is more of a feeling wish to work and sometimes, a little less than after group activities, when I wake up in the morning there is the feeling but when I get bogged down in the day I work but it comes from an intellectual wish - of trying to realize a little bit

of what I am, but I don't have the same feeling and I was wondering if there would be any way to, to bring on the feeling. . .

Mr. Nyland: If during the day you can remember what was the experience you have had after group activities in which your feelings played a part and in which there was much more of a wish, don't use your intellect to try to bring it back. Try to recall whatever happened for you as an experience when you were under the influence of the wish, if you can recall it. It can be recalled if you remember what was the result of that wish that you may have done. That you can recall. But the wish and the thought, I have said it, I believe in Seattle, are different in this respect: that I can recall really the state of a wish. My memory can help my mind to create again a condition that if it is an intellectual experience, not exactly like the experience itself but very close to it, but my solar plexus or my heart has no ability of remembering. And the memory that I know regarding that what is a wish, is only that what I remember that either I felt with my body or did or perhaps said, and that the expression of the wish is dependent on the manifestation of the body. So when I want to recall a wish, I recall that what I manifested.

Now, if after some group activities or what, I felt, perhaps, full of desire to want to work, and that wish was there then, it was noticeable in the way I was, my posture, the way I perhaps stood, the way I looked, the expression on my face. Whatever it is of any kind of a physical behavior ( ). Maybe sometimes I was excited, maybe my blood was going through a little faster, whatever the state is, maybe joy, maybe a realization of something that ought to be done. This kind of a wish of course could be the result of knowing and knowing well enough, sometimes even more intuitively than a knowledge with my head. I try to eliminate the effects of my mind. When afterwards it has worn off, my mind

mind is the only thing that could recall certain situations and again with the mind I can recall the state of my body as a result of the wish. You understand what I mean? I do not recall with my mind the necessity of work. I recall the state which was linked up with my wish. That will help me. So I recall with my mind the experience and the experience was caused by having had a wish.

Arlene Weselyk: Should I try to put myself in the same body posture?

Mr. Nyland: No you can't. It never will be the same. All you ~~are~~ try to do is to recollect what it was that you at that time did. What happened to your body. Your body then helps you to bring it back to your mind because the mind has a line to your body in the same way as your feelings do and at that time when you recollect whatever is the manifestation of your body, it could go both ways. It could go towards your solar plexus or towards your heart and it also could go to your mind. And then there is a unity between your mind and your feelings and no difference, no difference of opinion. There is the same thing being observed, rather, noted from your mind as well as from your feeling center. You understand?

Arlene: I'll try it.

Mr. Nyland: Yes. Leave your mind alone for whatever it thinks - whatever it wants to think about work, it's alright. But it does not have the meaning at that time, that what had the meaning, ~~was~~ what you experienced as a result of a group activity.

Susan Wilmarth: Mr. Nyland, lots of times when I wake up in the morning, I, I remember a dream I had and before I even really wake up, you know, I go through with it in my head, so that by the time I even open my eyes, you know, a whole chain of thoughts have started and except for very few times when I just wake up, and get up, even if I, I want to

work, you know, my head is so caught up in it that I, that I can't begin to. And I think, you know, I know, that I like to dream, but I don't, I don't like waking up with it all the time.

Mr. Nyland: Can you finish your dreams?

Susan: Yeah, I usually do.

Mr. Nyland: Yes. Without any thoughts connected with them? Can you wake up at the end of a dream, or do you have to go through a little state in which you finish the dream then half-awake, half-asleep the thoughts come?

Susan: That's what usually happens.

Mr. Nyland: Yes, but can you, can you be aware of that. Because how much awake and how much asleep are you? If you are still half asleep the thoughts take on the form of a dream and are connected with it. If it is a little bit more awake in the ordinary sense you could wake up more. It depends on the state in which you are. If you are awake to some ~~extent~~ extent perhaps it is only that you become aware of it afterwards and happen to think about it. That is that you know, and I use the word awareness now in the sense that we usually, not in accordance with Gurdjieff, that I notice that that what is taking place in me, having had a dream, that that dream was not entirely finished but there are some thoughts connected with it. If, by chance, I am sufficiently awake to see the process that goes on when the dream is finished and thoughts start, that is if I am sufficiently awake, physically awake, get up. Don't stay in bed and don't allow the thoughts - that is if you are actually awake enough. If you are still half asleep leave them alone and consider them dreams - until they have worked out. Do not allow yourself to have a half-state, half-awake, half-asleep. If you notice it afterwards, try to be sorry that you didn't wake up in time after

~~after~~ the dream was finished. If you don't know it, let it go and keep on pretending to sleep. You see you have to get clear about it for yourself what actually is taking place, because I, I don't think the thoughts interfere with your real wish to work. But it is a state in which energy is being used hanging on ~~the~~ to the bridge and making the dream perhaps worse or maybe better; a certain kind of an interpretation that you allow yourself in thinking about the dream, which for me is quite useless. I would stop it. But you know, if you can stop it when you are enough awake and you cannot stop it when you are still asleep. To be honest, I don't think it's so serious. I would simply say, as soon as you have any realization of existing, not in a dream, but if you are in bed, don't keep your eyes closed - open them up as quickly as you can, get out of bed as quickly as you can. At the time if you want to get rid of them, have the strength to take the covers off you and get up. I hope it's cold enough. That you are forced to get up. Usually it's a matter of making up your mind at that time. If you cannot do it at that time, make up your mind before you fall asleep. A strict and a firm determination when you fall asleep, that when you will wake up that you will actually wake up quick, not allowing a long time. It depends on ~~xxx~~ one's type. It depends also how tired you have been. It also depends on a certain habit that you have formed in allowing it. Find out for yourself what it is. Certain people need time. There's no doubt about it. They cannot go over from a sleeping state into a state of ordinary awakening in a short time, gradually the body has it's requirements and it may be even a little sluggish or it is used to function in a slow manner. Other people can wake up just like that, quick - and they are already out of bed. I say it's a matter of partly

education, partly training, partly of type, there are types that are subject to ~~either~~ either one or the other. But with you it's habit and you have allowed it. You should be very strict about it and whenever you possibly can, don't indulge. Make up your mind before you fall asleep that the next morning you will wake up regardless of any kind of a dream. Don't consider your dreams too important. This is what causes the thoughts because somehow or other you love it and you love to interpret them. Get it clear first that when you are awake and you still recall the dream, then, then you have a chance really to think about it. You understand what I mean?

Susan: Yes.

Mr. Nyland: Within two weeks, you'll be over it. If you do it, you will see. Yes.

Barry Saxe: I've been trying to cleanse my sub-conscious. I, I guess I ...

Mr. Nyland: Wait, wait a minute, what?

Barry: No, I've been trying to cleanse my sub-conscious.

Mr. Nyland: Cleanse?

Barry: Cleanse it.

Mr. Nyland: Cleanse it.

Barry: Cleanse it.

Mr. Nyland: Is it dirty?

Barry: I've been bothered more and more by the nonsense that circulates.

Mr. Nyland: Yes, but where is the sub-conscious?

Barry: I, it's just that I, I know, I know or I feel that the wishes that I have to work come from the wish, I would call it sub-conscious fantasies that I have or expectations ...



Mr. Nyland: How much do you know about sub-conscious?

Barry: I don't know that much, but ...

Mr. Nyland: Where is it? Why do you call it sub-conscious?

Barry; Well, It's just that things spring into your consciousness and I ...

Mr. Nyland: They come from (unclear), they come from somewhere. But they are not very clear and you call them sub- because of this? Try to clarify first what you think. Don't use the word because it doesn't have any meaning whatsoever. Freud and Jung and so forth, they use it in order to bring it to consciousness and it is a very nice place to put it because they don't really know where it is. Really, an ordinary person has ordinary mind and ordinary consciousness and unconsciousness. When he is thinking he is conscious. When he is wishy-washy he is a little bit sub-conscious. But it is not functioning. The first thing is to clarify your mind with the kind of thoughts you have and admit them. Doesn't matter what you think. Naturally you will think what already has been put in you before so it will be dependent on the experiences you have had and the kind of thoughts you have allowed. But don't pay any attention to that now if you want to consider what you are at the present moment. And whenever you now think or/and when you are engaged in the thinking process, try to think as clearly as you can with the kind of thoughts that you want to pursue and the rest, that you don't want to pursue, throw them out. Don't pay attention to them. A thought only exists because you wish it to exist. There are very few thoughts that will persist because they are already there and sometimes your will is not strong enough or not even a wish is not strong enough to counteract them..Thoughts of worry, thoughts of suffering, thoughts of neglect, thoughts of your own laziness at times will perhaps not

allow you to tell the thoughts to get out. But most of the thoughts that you pay attention to now you could do without and you can substitute them by thoughts that are worth more to you. This is the way to purify your mind first. To realize what is there, what is going on and to pay attention to that what is legitimate. And the others - don't worry too much about them. They will go away if you don't pay attention. If this doesn't help, start to do something with your mind that could engage your attention. Do something you really want to do, or force yourself to do something against the grain, either way will help. But in any event there is something then in you that wants your mind to function correctly. There is a certain mastery in one's mind which is able to direct the thought processes that go on in the rest of your mind. There is something that is situated in the mind which is perhaps not the beginning even of work but it has to be related to that what wishes to be of control and guide yourself in accordance with a mental understanding of what you think you should be. And this particular kind of a thought, it happens to be between your forehead and the back of your head. It is really at the top of your skull. It is in between these two forms because they are exactly like the bridge of Fa which extends between your forehead and the back part of your head. The forehead is formulatory. The back part is pondering. The Fa bridge goes over from that what is clear in an unconscious state to the possibility of becoming clear in a conscious state. And it is that point where there is a direction possible of saying to yourself mentally that you will allow certain thoughts or not or that you introduce certain thoughts to occupy yourself with enough of that kind of a wish that you have. You see, I'm afraid, you talk a little nonsense because there is no particular

sub-conscious that should bother you - not in any normal person is there that kind of a sub-conscious which has something to say. Sub-conscious is exactly something that has nothing to say - but it sometimes under certain conditions is brought to the foreground and then becomes conscious. Just try to be sane. You have a good thinking apparatus, you use it and do it for the different things that you are engaged in what have to be done in order to direct your body to do it. And whenever you wish to think about certain things give it something to hold on to, as an anchor. If you want to link it up with reading a book - go on read a book and try to find out what is in the book by concentrating on it. This is as far as the mind is concerned. If it is not so easy or that you have a little difficulty directing attention at that time, your body is going to help. You make your body do certain things actively engaged in which your mind is required to direct it. Your body has a tremendous momentum. It is a force and when it once starts going it becomes quite dynamic and influences the different activities of the mind. The whole trouble is to start it going and there has to be that kind of a wish - it has to be linked on the wish to get out of these ideas of sub-conscious. If you really want to forget about them, start working - I mean physical work. Walking, standing on your head, doing anything you like, do it strenuously. Make it use up a hell of a lot of energy that otherwise would go to your sub-conscious. This is ordinary life. Extraordinary life, according to Gurdjieff, is if you have actually any sense, start to wake up. Start to become aware of your physical body whatever it is doing and you will see very soon that there is no ~~room~~ room whatsoever to have the thoughts go to any kind of nonsense like the sub-conscious. I am not critical about it - only I think

it is stupid to find an excuse ~~why~~ you cannot work. All right? You won't do it. You love yourself too muc. Get rid of it Barry. Yes Ibbie Kenna: I wanted to report on a task which was to try to clarify what I want in life.

Mr. Nyland: Speak a little louder.

Ibbie: To clarify what I wanted by trying to feel about this.

Mr. Nyland: Yes.

Ibbie: And, I did it for the first four or five days and I think what happened was I sort of got satisfied with it, with what I felt which was - I wanted to have something, to make something for myself that I could depend on - and - sort of like growing up and building something and then I tried to think about this in private personal and professional directions.

Mr. Nyland: You know when you build a house you have to have bricks and some lumber. But you are not going to construct a house all of a sudden overnight. It's much too big when you make generalities about that you want to grow up and you want to develop this and that and so forth. of course, that's what you would like. You would like to have a house to live in. You start with the foundation. You all the time have in mind that you want to accomplish something. But you are not working on it. And all it does is to give you inspiration to do the simple things first. Stay within your means. What is possible for you? What will be the thought to which you are entitled? It's not wishing for something that is much too big. It'll come in time if you work. But not now. Try to do things during the day that you have to do and do them well. Start with that. It's within your framework. And if it's still not within the framework, find something that is within your means - that you can do. Even if it is saying one sentence, but so complete and so completely with

you in it, the way you want to say it - correctly. Even if it means one glance, looking at a person in a certain way that you can do. Almost I would say it's enough for a day, if you really do it right. These are the things that are accessible. You understand now? And of course when you try to follow it, naturally you are disappointed. Make your task much simpler. Wash your hands very, very well. Dry a dish, also, that it ~~is~~ good, that it shines, nothing~~x~~ left, that it isn't even clammy that the towel you are using was dry enough to soak up the water and that you put it down and you put it down gingerly, tenderly. This is you, then. And to that you can wake up.

Ibbie: Should I continue the task?

Mr. Nyland: In this simplicity, yes. Certainly.

Ibbie: Well, If I keep feeling for fifteen minutes, I want to do more than dry a dish.

Mr. Nyland: Good. What are you doing, maybe. Dressing, maybe. Cutting bread, buttering it, eating. What are you doing during the fifteen minutes? Ordinary activities of ordinary life.

Ibbie: Yes, I see.

Mr. Nyland: No. Find out. Do them. Sit and read.

Ibbie: You mean I should do a particular thing and try to feel about that?

Mr. Nyland: I would. In whatever you do, make yourself do it complete.

All of you. In whatever you are doing. Concentrate as much as you can with all three centers. United. All three. Not one left out. When you are by yourself. Sometime ago I talked about two different ways of trying to wake up, really. One was through the possibility of a tri-unity. The other was by making an attempt to wake up to oneself's manifestations. That what I try in the direction of a tri-unity always has

to be done when I am alone, never in the presence of other people. The other, primarily has to be done when I am in the presence of other people. And that is why there are two ways, therefore you use one or the other. If I try it, this three-in-one, this becoming one, myself, I lose completely contact with the person I happen to be with and I will make a mess of it. So take the very simple things of ordinary life that you want to work with three centers you just do whatever you are doing as completely as you can. You will see at certain times you will have a picture of yourself and also to some extent you will wake up. All right. Good.

Jerry Chisholm: I asked you last Thursday about art and you suggested I read the chapter. Uh, I read it and re-read certain parts a second time, and also listened to the tape which you talked about it which was the only one in our Index and I still have some questions.

Mr. Nyland: Oh/ I think that the questions will last from now until doomsday.

Jerry: Most of - I'm not sure that I understood all - a great deal of - what I did read and listen to. But I am concerned with it on a very personal basis related to work in that this is my field. I'm working on a Master's degree in sculpture, so therefore the idea of art, subjective or objective, is of great importance to me, and I wonder if, what I should do in evaluating my own work and that of others.

Mr. Nyland: If it's <sup>or</sup> a degree someone else is going to judge about that.

Jerry: But that doesn't matter at - at the present.

Mr. Nyland: The question is that at that present time it would be utterly impossible to be objective about that what is connected with a degree. So objective art for that purpose is out. If there is no degree and you

would work for yourself you will have the added difficulty that whatever art is as one feels it and wants to express it - one becomes ~~x~~ identified with it. Usually it is a form of self-expression in which one believes that one has something to say which may be true, of course. But that what one wants to say has to be in such a way that this identification is a question of approving it or not approving it. And any kind of a form of that kind of self-expression, being part of one, now going over into the art form, I still remain identified with it. Objective art is something entirely different. It has a purpose outside of oneself in which one wants to accomplish that what may be a work of art, function then, functioning then in such a way, that that what is the aim that I wish to accomplish can actually be accomplished. And that particular aim that I might have, that what I now wish to produce looses completely the value of self-expression and the aim is not the expression of myself, but the accomplishment of a purpose outside of me. And in that sense I could become objective and that what I produce will be for the sake of that what is not at all my own, but only that what I would like to do with my art.

Jerry: Is it not desirable in any work of art to have a certain amount of objectivity in it?

Mr. Nyland: I don't think it is possible. What you call objectivity is simply that perhaps to some extent, it has a meaning that you believe that might apply to a variety of people so that maybe many people will like it instead of only one. I think it's quite legitimate that one wants to write or wants to produce any form of art for the totality of a great many people who then will admire you. You see the point of art as it is now practiced is very often having in mind the public. I don't

think that a bird has any idea that the public is listening to it. It just sings.

Jerry: When I was speaking of the objectivity I wasn't necessarily meaning that people would like it but that they should be affected in a similar way.

Mr. Nyland: You have to determine first in what way they will be, have to be affected. If you can determine that, then you have a purpose.

Jerry: How can I ...

Mr. Nyland: You have to be quite clear.

Jerry: How can I go about finding out ...

Mr. Nyland: You can't unless you have a definite aim. If the aim is to write music so that people who are marching in accordance with the music can then go and kill the enemy - that would be a very good aim. If I want to write a book which is going to upset everybody and that kills all people's love for each other, if that is my aim, it would be a very good aim, to have, if I could write it. If I want to encourage people to do really the right thing in all conditions and to develop their spiritual being, it would be a very good aim if I could produce a piece of art that then would affect them in that way. But you see these aims are outside myself - and in relation to that aim I am only a channel. I efface all of my personality and I put myself then at the, at the disposal of the service of that what I believe could flow through me. I'm not anymore then, anything, and only as I say, this channel, and the purity of the channel depends entirely on how the channel has been made so that that what is within me is not rusty. If I want to have clear water from an old pipe, I have to let it run quite a long time. It's



probably better to have a copper pipe. It depends on the state in which I am, what kind of a channel I will be, and maybe self-expression makes me rusty. It will be some time before, I think, the idea of objectivity will penetrate. It's very difficult. Particularly for a person who is already engaged in it, much easier for an outsider. This particular urge of wishing to create is a beautiful one, but so often it is spoiled. The wish to pray to God is beautiful, but unless the end simply says not my will but thine - this would make out of subjective art an objective art. If God could speak through me where would I be? I would be as if nothing, because God speaks. Art could be put on the same kind of a basis. Objective art makes nothing out of me in order for art as such to exist.

Now what others? Tonight you know, no questions, no meeting. Yes.

: In All and Everything Beelzebub, Beelzebub often tells Hassein to sense something that he tells him, and I would like to know the meaning.

Mr. Nyland: Wait a minute. What is it Beelzebub wants to tell Hassein - what?

: He often tells him to try to sense the meaning of something that he tells him.

Mr. Nyland: I don't hear it very well. What does he try to say?

: To sense the meaning of something that he is being told?

Mr. Nyland: Oh.

: And I don't understand.

Mr. Nyland: It is a means of saying to Hassein that he should receive what he has been told in a very definite way. When I say I want to, I want sense the meaning, I will eliminate the words. The words become only a

means of conveyance. That what is being represented by the words, or the combination as a sentence, or whatever is involved in the paragraph of different sentences together or sometimes what one says, what is written between the lines, does really make sense. And I now have to sense the sense of that what is the meaning. So instead of listening to the words as such and to be affected by the associations of such words, I have to listen to that what is represented by the totality of a paragraph or a sentence - and this means that I sense the meaning of it when I'm not affected by associations. When I come down to that what is ~~xxxxxx~~ essential value, I will not be bothered too much by the outside manifestations of that. If you analyze a word, a word has a meaning and it has a form. The form is the word itself. That what has been placed in it is the meaning. The meaning of a word is usually acceptable by other people who also read the same word. At the same time, the person who speaks can put besides that what the word means, content in the way he says it. When Beelzebub talks to Hassein, he would like Hassein to be free from the formulations of words and to understand what is the essence of what is the representation of such a word in the context in which it has been used. Not clear?

: It's clearer.

Mr. Nyland: Good. Then it is going in the right direction. Yes, Ruthie.

Ruth Heim: Um, To Try to bring yourself into a state of tri-unity when you confront the job you are about to do. If that way is valid - if trying to do that in relation to a job is valid, I don't see exactly why it isn't also valid when you place yourself in front of a person.

Mr. Nyland: The difficulty is that in a relation with the person who is in front of you, certain forms of energy have to make that what is your

feeling or your thought function and simply draws away the energy which otherwise could be used for making the unity. It makes it much more difficult. I say in the beginning it should not be done - but ultimately both ways of being awake should lead to exactly the same thing. So I'm not excluding it. Only I say, don't do it - wait until one has sufficient dexterity of creating something that is an entity, then one can try it out in front of someone else. This wish for tri-unity, it's something that has to be in man in order to create for himself that what he really wishes to be which happens in the end to be a state of harmony. For that, of course, in order to be truly harmonious, a man has to be fully developed and all the three centers have to be more or less equal, at least equal in (quality ? or quantity?) That a man who is at the present time unconscious only has centers which are not fully developed except perhaps his physical; the emotional and the intellectual are far from developed that that therefore that what he could accomplish in the form of a tri-unity is not a state of harmony. So for that reason, if I, in an unconscious state, would like to make myself as complete as I can, it will require all the energy I can give it and I cannot at such a time afford something else that goes on. Now if that happens to be a person that I am either talking to or in the presence of whom I am, then of course I am naturally reacting by looking at the person or even considering him. It will be exactly the <sup>same</sup> ~~same~~ if my mind is filled with thoughts which are extraneous to this idea of unity - or that I am ~~worried~~ worried, or feeling, or in pain physically. All such things would make it much more difficult to bring about a unified attitude towards myself. So you see it is not only limited to the presence of other people it's also limited to the state in which I am, and naturally the result

of an effort of that kind depends a great deal on the state of one's health. I don't only mean physically, I mean the health emotionally and the health intellectually. When the 'I' has much, or rather in a good state, by good state I mean that they are functioning normally, that they don't go to excesses, that they are functioning at a certain level, not too much involved, that they really are reduced to a minimum of their existence, still continuing to function. In other words, a relaxed state - in such a state it is better and one actually brings three centers much closer together. Also, don't forget, there are always in these kind of ideas such gradations. Not only that one starts out with a condition which may not be entirely conducive but also the result ~~is~~ not always the kind of thing that at one time is the same as some other time. Sometimes they are much more unified and sometimes I am only one per cent. And these acknowledgements, this kind of a statement, I have to admit that I at times am completely incapable of doing certain things even if I wish to do it. So, to some extent, don't be too strict about them. The accomplishment may be measured in per-centages and may amount to ten, at other times maybe ~~fifty~~ fifty. But my wish always has to be hundred in relation to that what I am able to do. If all of me wishes with that what my thoughts are and what even the posture could be of my physical body, I become hundred per-cent. Or that the totality of myself in relation to what ought to be may be one per-cent. All right Yes.

Barry Jacobs: Uh, I have been accumulating experiences which, uh, I'm not sure but I feel are in the direction of more and more separation. But I don't understand clearly how I, how separation comes about or what it, what it really means for myself.

Mr. Nyland: But Barry, if you have an experience of separation, I wouldn't worry anymore how it comes about.

Barry: Well that isn't so much what I mean. What I'm really trying to get at is I'd like to be; if you can clarify for me what separation means and does ...

Mr. Nyland: I really cannot clarify it until you have had an experience and then you would know. Many times we talk about the results of work. If I tell you how it ought to be, then you are going to look for it.

Barry: I don't mean ought to be.

Mr. Nyland: Well, you want me now to define what it is to separate.

Barry: I mean does one just simply wait and let it accumulate more and more and it takes care of itself.

Mr. Nyland: No, Barry. I think that the question of separation is a result of an effort I make. If I create something objective or something that can function, starts to function as an observer, and it still belongs to me, there is a separation of something of me from that what remains. If that is the result of an effort that I do make, try to become conscious, or trying to make conditions in such a way that an objective faculty can exist, I then will experience that something of me is observing me. That would be, to some extent, a separation, because there is a difference in functioning.

Barry: I'm not, my separation was more related to the idea of separation of centers ...

Mr. Nyland; Ah - that is something you must not look at. That ~~is~~ will come in time. Don't try to separate them. It's not ...

Barry: It's not that I try, I mean I'm not trying to ...

Mr. Nyland: Barry, to what extent were they separate?

Barry: Well, I mean there was distinct experiences of - of - of different functionings of - of - of my, of my total self, my organisms?

Mr. Nyland: Barry: you have to be, you have to be now very definite about that because -

Barry: Well, the experience I had today which was very traumatic, or dramatic ...

Mr. Nyland: Good, tell us about it.

Barry: Well, O.K. because it was interesting - very unusual - I was, uh, working with Steve and Dave Carroll. We were moving, we were cleaning out his back yard - moving, uh, a cement mixer and I got my finger smashed in it. And uh, I was definitely aware that my body was reacting, my physical body was undergoing all kinds of things in it's solar ~~plex~~ plexus and I was getting uh you know nauseous but something in me in my mind wasn't excited like my body was excited but was very calm about what had happened. And when I lied, When I lay down you know, they took me into the house and I was very relaxed myself and my mind was relaxed and I was aware that my body however was undergoing these various ~~states~~ states - it was trying to like reach back to it's own equilibrium and I had a definite sensation or a presence of my mind being relaxed and my body being in this very unusual situation and my feelings being relatively calm and this for me was today an unusual experience.

Mr. Nyland: That's right, Barry.

Barry: And I was wondering if this is in the direction of separation of centers or if it's just a certain mental state.

Mr. Nyland: I think it's only that - not a separation of centers. It's consideration of that what goes on in which the mind functions not in

~~the~~

the usual way of reacting to anything that happens to the body. But that you have the chance either to consider it, to think about it, or to evaluate it in some way or other without having your feelings involved.

Barry: I was very cool - I mean, cool is a good word -

Mr. Nyland: Cool is right. That is alright - it's good as an experience. It is perhaps a little loosening up of that what is a center functioning independently of another center. I would not immediately call it a separation.

Barry: My question is prompted because I'd like to be clear on it -

Mr. Nyland; Simply accept it for the experience as it goes even if it is unconscious or partly conscious. It doesn't matter. It is not necessary to define it. Only one takes it as something that's unusual and because of that, not only interesting, but maybe in the right direction. You will afterwards see if it was right or not when you have something to compare it with. If it happens again you will be able to compare. Then you will say this time is better or it was worse or that what was my memory of the last time seems as if I reached a certain state which I don't reach now. It's not important enough, Barry. It is only important as an experience that one realizes that certain things can take place in an unusual way.

Barry: I've had that experience and I'm not placing that importance on it. The only thing that it really did for me - or what I think it did for me - was that it underlined a series of other experiences in a certain way that made me feel that this was the right direction to keep going in.

Mr. Nyland: Yes, that's right.

Barry: I mean as an experience it isn't that important. I mean, it's just ...

Mr. Nyland: No ...

Barry: fits into place in the history of other experiences.

Mr. Nyland: Good. Whatever it is and whatever the place you want to give it, ~~I~~ it's quite alright to consider it and also to say , Now, I'm glad I had it. It is in the right direction. And then again let it go. Separation usually is another kind of a separation when we talk about this between 'I' and 'it'. Loosening up the centers is a different thing. There are already centers that are much looser when you consider the mind and the feelings. Certainly there is quite a difference between a feeling and a body. And a mind and a body can at times be completely free. You see there is no necessity sometimes of the mind having to find an expression in the body. I can keep within my skull my thoughts without acting on them. But you see, this loosening up process, some day ~~xxxx~~ we'll talk about it more and deeply. It is really not a separation. It is a reconstruction of the effects on each other and reconstructing does not mean separating. To some extent it's a revelation.

Jerry Lindsey: Mr. Nyland?

Mr. Nyland: Yes, Jerry.

Jerry: Uh, yesterday morning I woke up and got up really ( ?)

and it seemed from the moment I woke up that I had this heavy or sense of despair. I hadn't really thought that it was different from the usual noise level that goes on and it lasted oh, until ten o'clock or so in the morning. And I think it helped a little in my attempts to work. But, I don't know, it was different ...

Mr. Nyland: What, the heaviness in you?

Jerry: You know - despair, helplessness, hopelessness, - this sort of -

Mr. Nyland: What are you hopeless about?

Jerry: Well I don't know, it's just a sense of feeling ...



Mr. Nyland: Jerry. This is too vague.

Jerry: Well it's quite unusual for me.

Mr. Nyland: Maybe. Still it is too vague. Unusually vague. No Jerry you have to be quite clear. When you make an attempt there is definitely something that really is taking place in you. If there are results of so-called being more awake, it may be quite accidental.

Jerry: Well this occurred as I woke up.

Mr. Nyland: As you woke up you were heavy, despondent.

Jerry: Yes.

Mr. Nyland: But you see you were identified with that, because the despondency didn't help you to wake up.

Jerry: Well, I felt it did give me a little impetus, that I had nothing else really to go on at all.

Mr. Nyland: The question then is if there is then that interest (?), was the desire to get rid of the despondency or was it a desire to wake up?

Jerry: Oh, I see.

Mr. Nyland: You see what I mean?

Jerry: Yes.

Mr. Nyland: If I were heavy, I can say now I work a little bit in order to get rid of the heavy, but I won't work. Because the wish already spoils my attempt.

Jerry: The wish to get rid of the ...

Mr. Nyland: Yes.

Jerry: Whatever it was.

Mr. Nyland: The energy as represented by suffering, of course is useful because it is energy and it should be channeled in the right direction. But what I wish is to be awake - not to tell whatever it is that when I'm awake then I won't have a headache.

It's very difficult to do that because the motivation is correct - it is very justified at the state in which I am - despondent or heavy or whatever, hopeless - that that forces me to wish to work. And the difficulty is that then the wish can only extend to that what is awaking, hoping then that I am awake, that I will be able to see what is right - what ought to be done. It's obvious that if it is mixed too much with getting rid of the condition in which I am then my attempt at wanting to wake up becomes subjectively tinted. Because I like to substitute the condition that I don't like of my subjective existence with another condition which is also subjective. It spoils the attempt. It makes it impure.

Jerry: So I should just wait until it's gone and until this state passes and then ...

Mr. Nyland: I do not know. I think you can use it if you want to wake up without being involved in the despondency. But usually when there is an emotional state like that, Jerry, the only way is really to work hard with your body. Do such certain things that only you can control if you want to wake up/ That then the body can be, you might say, observed in that sense without paying any attention to the state of despondency. Forget about it, but start, walking, whatever it is that's an activity and then I wake up to that. Then I have something to do, and the result is that when that is in motion, that certain other things will either follow suit or will be eliminated. The great secret in that kind of thing is again this establishment of a momentum, of a change of a condition in which I am, despondent, which to some extent is a static one because I can't get anywhere. If I could get out of the despondency it would be dynamic and after a little while it would leave me. But if I keep on

churning in my head thinking about it and feeling this way and that way it remains exactly in the same place. The difference between that ~~when~~<sup>on</sup> I say I am now going to be active and I want to wake up to that fact of my activity, that means a dynamic force which is then engaged in a certain activity which has sense. And for that I have to use of course energy that is my feeling that I want to do it and that that problem of sixty ~~of~~ seventy per-cent of my, my energy goes in that direction - the rest starves - my despondency starves, it does not fit. You understand that.

Jerry: Yes.

Mr. Nyland: OK. I hope you apply it next time. Do I see a hand up?

No. Oh. Someone has a hand on a head. Yes Peter.

Peter Heim: Uh, someone asked me about the ideas today and uh I found myself in a situation of - of someone who was (?) going to (?), and uh, I felt that the only way to convince him of anything was not, I mean to convince him, but to say anything meaningful would be to try to affect him emotionally or to show him something rather than talk and I wasn't sure if that was my place to do that.

Mr. Nyland: But what happened finally?

Peter: Well, I, uh, he wanted to know what it was all about.

Mr. Nyland: Yeah/

Peter: And I finally ended up by saying uh that to become interested a person would have to experience a certain kind of dissatisfaction and I didn't know whether or not he experienced it. I thought it was just uh -

Mr. Nyland: You told him that.

Peter: Yeah - And then I ...

Mr. Nyland: What did he say? What?

Peter: I had a chance to leave and I did because I found it very awkward for some reason.

Mr. Nyland: I think you're right.

Peter: I mean I know I could have affected him if I'd wanted to make a certain kind of effort ~~to~~ show something. . .

Mr. Nyland: No. I think one should not try to answer a question that's really no question when there is only a little curiosity.

Peter: Yes.

Mr. Nyland: They don't mean anything. It just happens to be - so - you may as well leave, because they are not, huh? (Worth it)?

Peter: Well, uh, what he said was, uh, he'd heard a little bit here and there and he said why is it that you people say you believe in something but you can never explain it.

Mr. Nyland: Oh.

Peter: He's never heard any explanation of it and uh.

Mr. Nyland: Ouspensky ( ) that.

Peter: Yeah. I recommended the book; I felt very ~~xxx~~ lame doing it.

Mr. Nyland: Let him read it. I think it's very good. Don't argue.  
Yeah.

: Could you explain the meaning of intentional suffering?

Mr. Nyland: No. I can tell you what it is but I cannot explain it.

In the first place, it's quite far off. Intentional suffering comes at a state when one already has practically full grown emotional body. So that there is then available a world of feeling which can be used in certain conditions in which that what is feeling starts to suffer. If you want it on a certain scale, there are certain gradations of development of work. It is necessary to understand observation in the correct sense. Also, one has to know how to eliminate impartiality,

or rather partiality, in order to experience what it is to be impartial. One also has to have a very definite notion of what is meant by living in a moment. For that, if one is in that kind of a state and has experienced these kind of ideas of an objectivity and perhaps an "I" that is corresponding to that the necessity is again to return to life with this observation, etcetera as an objective faculty, participating in life the way it is, simply seeing if I can perform ~~xxx~~ my ordinary functions while remaining conscious. To that is added the increasing possibilities of that what I am capable of which I now have not been capable of as long as I was simply mechanical, but I would like to add experiences which I still could have in order to increase all kind of data about myself. I call it experimental. These are three different ways represented by the do-re-mi of an intellectual scale representing the soul body or intellectual body. After the three have been sufficiently connected with each other, so that then I as a personality am half way between the possibility of losing myself and gaining myself in the sense of an individuality, I then will have to be fed by a definite form of emotional energy which will enable me to put myself in condition of life of which I already (knew) that are going to make me suffer. It's extremely difficult to do this, because it's contrary entirely to that what I usually do. I will run away from such. I will now intentionally create conditions. Again this creation of condition is very difficult because usually I wait until something else makes me suffer. The creation of a condition in which I will suffer which then will remember me that I ought to work. And that the only solution of how to meet it and not to resent it is by a form of conscious labor.

So you see what are the requirements, a familiarity first of knowing what is work; in the second place having the ability of main-

taining an "I" which remains for me of an objective kind guiding me through life, through my life, to which I have added now things that are new and different to me in order to increase the totality of my work. And now I take everything that I can put my hands on and create a condition which is entirely unfamiliar to me which I simply want to, to experience for the sake of regaining from it, friction of that what really makes me suffer and it is difficult because I am already so used to be able to do certain things from an objective standpoint, it's difficult for me even to create conditions in which I know I will suffer. But assuming now for a moment that I can do it, that then the requirements of all the three previous steps have to be met and constantly met in order to remain laboring consciously. In the development of the scale it is at Fa of intellectual body and the receiving of the energy is from the si-do of Kasdjan. It is quite far removed from an ordinary state of unconsciousness. That I play with it a little bit and I put myself so-called under the conditions that now I will suffer intentionally your presence and I will listen to your questions for instance, of course it's nonsense. One doesn't suffer intentionally. One suffers. I hope that ~~xxxx~~ explains it to some extent. All right? Yeah.

: Tonight you mentioned starving an emotion and uh I - on a tape I listened to recently you were talking about one of the problems of education being stuffing children with facts that they don't need and starving them emotionally. Uh, and I was wondering if you could talk about that in, uh. . .

Mr. Nyland: Who was starving emotions in the first place? Did I?

: You --- it was mentioned just in passing --- uh in connection

with filling the head with facts that were not useful and concomitantly starving emotions. And you were talking about this. . .

Mr. Nyland: I don't remember I used the word starving.

: It's, it's, it's struck me as tremendously important --- the two words were emotional starvation.

Mr. Nyland: Was it something in connection with relaxation and reducing one's emotion to a low level? We did talk a little bit about that with Ruthie. No. I think it is quite wrong to starve the emotions. If you have gotten that impression I surely don't want. . .

: No. No. I don't mean that you were saying uh. . .

Mr. Nyland: . . . to starve them.

: . . . that this is how it should be. You felt that that was a problem in education and that this is what happens.

Mr. Nyland: Oh. Perhaps, there are many problems in education. I think one of them is that they don't get enough of a feeling. But sometimes. . .

: It's, it's just that I feel that it's so much a part of life that ---of feelings not expanding --- so that one comes to know what they are.

Mr. Nyland: When you let the little children run around the way they like, don't you think they follow their feelings? So-called free education, not telling the children what to do. If they don't obey you, it doesn't matter? I think that there is an awful lot of that kind of a feeling running around in the form of the little children. They're not starving, really, emotionally. They can express themselves. They want to use some crayons or some nice paints, and spatter it all over the floor. I think this free education we're

getting away from it a little bit, but in general what is starved? If they want to sit in front of TV, they do it.

: I'm not sure. . . You're not answering what I'm feeling and I'm not, I'm not evidently clear enough to tell you.

Mr. Nyland: I'm not clear about what ~~is~~ it is that you have in mind that is happening either what I have said or what is happening in the world. If the world, you think, is starving the emotions of children, that would be a question and if that is because of the education they receive, then I think we can talk about it. In a general way, to starve emotions, I think is wrong.

So that everything should be adjusted to give the emotions a free rein and let them develop as much as they possibly can. But I would say exactly the same thing about the mind. I think we need in emotions, or feelings, a facility of utilizing it. The same way as a brain has to develop and never should be stale. It does not mean that immediately that what you give it as an impression emotionally or intellectually is the right kind, but at least it will keep going. In order to direct it in the right kind, I think you have to have first a great deal of data accumulated so that then you have something to work with. An emotion for a person as he is at the present time, full grown of course, is half only what the possibilities or what his potentialities are. As far as his mind is concerned, he is also at a very low level of development. But I have said many times that that what one receives in ordinary life is more than enough for living on ( ). And I don't think that there is so much starvation. I think that the person who suffers has a tremendous amount of feeling. It's only too bad he suffers. But you know I don't ~~xxxx~~ know



what you are talking about.

: Well, it's specifically when you were answering Jerry. You said uh that the emotion of despondency could be starved by keeping it in the head and eliminating. . . ?

Mr. Nyland: Oh. Oh. When he was. . .

: . . . could be active.

Mr. Nyland: When he was feeling despondent?

: Yes.

Mr. Nyland: Yes. That was not starving was it? It was only in the wrong place. It didn't get out. It didn't offer a solution to him. It was churning around in his head. There was no end to it. It was not starving it.

: Well, I thought I heard you use the word.

Mr. Nyland: Did I, Jerry? Did I use starving?

Jerry Lindsey: You were saying that if I used the energy to work, that energy would then be used to work, and I could starve --- through activity --- and observe my. . .

Mr. Nyland: You would eliminate the functioning of that --- you would starve it that way. Because you will not pay attention. Is that what you meant? Of course it's obvious. If it goes in one direction it has no ( ). You can call it starving; it only receives you ( ). And the reason for letting it starve is because it is quite useless.

: Oh.

Mr. Nyland: Is that the end of it? Approximately, huh. I think so, too. Ah, who has the hand up?

Jerry: It's the ending.

Mr. Nyland: It is the end? The bitter end?

Jerry: Well, I don't know. . .

Mr. Nyland: Still working? I still hear the machine going.

Jerry: Yes. Well, there's just about one minute left.

Mr. Nyland: Is that the end. From all sides I have to stop. All right.

Some of you I'll see Thursday, right? At 222. Is that it, Ron?

Ron Chamberlain: Yes, Mr. Nyland.

Mr. Nyland: And then next week Palo Alto. Whoever wishes to come.

Then we continue with the starving of emotions. . . and other questions. All right. Goodnight everybody.

end